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End America's Closed Door Policy Now!

OUR esteemed contemporary *The Commonwealth* carried a deeply moving interview with Bishop Paul Yu-pin, visiting Roman Catholic leader. He permitted himself a certain frankness which even Madame Chiang avoided in her public utterances. Yet he spoke a word which America needs to hear from the lips of a representative Chinese. He will be charged by some with having sought to intimidate America. But only fools will avoid a certain tremor of apprehension at the obvious truth of what the Bishop had to say regarding America's closed door policy by which Chinese are excluded from the immigration quota and from the privilege of citizenship, a long-time policy conceived in prejudice and ill-will in 1882 and recently again confirmed by Congressional committee action.

Here are his words as quoted in *The Commonwealth* interview: "If your attitude of superiority continues, if the Far East becomes convinced that the United States has forfeited her moral right to leadership and is fixed in her determination to look down upon the colored races. I can foresee only a prospect which makes me tremble at its horrors. . . . In that case the next war would almost inevitably be a war between races, and that would mean a war in which not only armies are pitted against each other, armies and industries, but a war in which child is against child, woman against woman, grandfather against grandfather. . . . It would literally be to the death, and we would not hear of unconditional surrender, but of annihilation.

"Here the legislature of the greatest of the United Nations, the one to which China looked for true understanding, reaffirms a racist law of the most insulting and stringent kind. . . . It comes as a deadly blow to all we had hoped for. . . . No matter how friendly any of us may personally be towards you, we cannot answer for the thoughts of our countrymen's hearts. They will think that the Atlantic Charter is a sham. They will think that your adherence to Christianity is an hypocrisy."

If the common answer be given—"Would you have us open our gates to a flood of Chinese immigration?" (actually it would mean less than one hundred and fifty a year on the present quota plan)—Bishop Yu-pin has this to say: "We do not wish

to have you open your country to a flood of Chinese immigrants. That is your own problem, for you to solve precisely as you wish. It is an internal problem. But we do object to being branded not only as being inferior to you, but as inferior to all the other nations and races in the world, without exception. And this is precisely what your Chinese Exclusion Act does. This is what it means to the Chinese, and no other meaning can logically be attached to it."

These are strong words, but they are not too strong. They are utterly candid and utterly true as any one knows who has lived in China. They give weight to the fears recently expressed by Pearl Buck and others.

What will American Christianity do? To our sorrow we recall that when the country was madly selling military supplies to the Japanese—whose enmity we had recklessly purchased in part with a crude and unnecessary exclusion act—the church forces were unable to persuade Congress of the suicidal nature of our policy. Events have shown that the churches were right.

Will there be another failure, and a still more inexcusable one? The answer is that there may be unless extraordinary efforts are now made to get a review of the matter in Congress at some early future date.

It is plain to see that careful but plainspoken education is needed. It ought to be possible not only to enlist the support of the many friends of China throughout the land but likewise of the parents of the boys who have laid down their lives—or may be called upon to lay down their lives—fighting in the Pacific. It ought to be possible to secure the active support of those whose sons, now infants, may be involved in World War III, if such folly is not redeemed by action consistent with our loudly announced principles.

Happily the abolition of extraterritoriality has been achieved, although it took twenty years for others to follow the example of Russia in this action, and one can recall the time when to suggest it was to have verbal brickbats hurled at one's head. The effect of this throughout China was electric. It brought forth the expression of an almost pathetic gratitude.

It is safe to assume that had there been no war this victory would have been very hard, if not impossible, to win. The time for action on the Exclusion Act is *now* while the thought of America is concerned with China and China's heroic part in our war effort.

If this strikes you as sound, why not do something about it? The place to begin is in your own community, your church, your political circle.

Madame Chiang has reminded us that "the Lord helps those who help themselves." If we accomplish the righting of this wrong we shall not only be helping China; we shall most emphatically be helping ourselves and building a bulwark against the racial conflict which is otherwise only too possible.

It might be well to remember that of the world's population less than a third are white!

H.S.L.

The Church in China: Current Phase

M. SEARLE BATES

WESTERN friends of the Church in China understood the conditions of its life in the years before the war, though too often in the limited terms of a personal or a denominational fragment. They were startled by the lightning of events in the Japanese attacks. Then they adjusted themselves to the unstable picture of relief and emergency services. Since Pearl Harbor, the breaking of many of the old missionary connections, the cutting off of the occupied areas, and the near-stoppage in mail services to Free China, have made it almost impossible for most friends to develop a fresh grasp of the thrice-changed scene. However, the total of information now available is adequate for a tentative sketch of the Chinese Church today.*

The Occupied Areas

Over 60 per cent of the numerical strength, and a much higher ratio in leadership and institutions of the Protestant movement, were (before the war) in territory now controlled by the Japanese. The general membership within occupied China has lost a little by migration. Leadership has lost heavily. The transfer (to free territory), the destruction and the confiscation or forced closing of institutions have drastically reduced Christian effort. Such institutions as remain open are subject to Japanese participation in management, and to police supervision. They are operating with a remnant of personnel and equipment. Higher and most secondary schools, all medical work, publishing organs, the Young Men's and Young Women's Christian Associations, the National Christian Council (Shanghai) and other "national" or denominational headquarters, must be counted down where not out. Missionaries were promptly immobilized after Pearl Harbor, and those not returned on the exchange ships last summer have been formally interned.

*Earlier developments were described in the writer's article "The Sino-Japanese War and the Christian Movement in China" in the *International Review of Missions*, October, 1941.

Local churches seem to have suffered the least shock. Yet the total injury of six years of war, plunder and Japanese exploitation has sadly reduced the physical and economic strength of the ordinary church group; among some of them, from 1937-38 to Pearl Harbor, relief was the margin of life. Only a people as durable as the Chinese could provide so many encouraging reports of local church spirit and effort as came out from the occupied areas in 1942. But irregular weakening is inevitable.

The pattern of church combination under authoritarian impulse and direction, familiar in Japan, Korea and Manchuria, has been worked out in North China. Last October there was organized in Peking the Chinese Christian Association of North China. Governmental reports of the inaugural gatherings, a copy of the Provisional Constitution, the administrative regulations issued in the name of the North China Political Affairs Commission (puppet), and one or two more intimate words have arrived by the ubiquitous grapevine network. Close study of this information relaxes somewhat the first dismay. But no one can rejoice over the artificial centralization which puts upon a few unfortunate shoulders a potentially mortal burden of responsibility to the police and military regime. Nor over the introduction of Japanese personnel upon various boards and committees. One would like to know more about the degree of union achieved by fiat among Anglicans, Seventh Day Adventists and English Baptists, to say nothing of the Society of the Divine Word, one of the most prominent Roman Catholic orders in North China, which appears lonely in an organization repeatedly named as "Protestant" and set up on the foundation of a delegate assembly. There are many hints of deliberate looseness in the set-up, such as a budget assessment based upon a greatly exaggerated membership, and also an impossibly advanced program for theological training.

We feel firmer and more familiar ground in three sentences selected from the same semi-official report:

"It was further decided tentatively that in regard to church and mission properties in the various districts, for the sake of convenience and pending the formulation of definite plans of allotment and control by the new Association, these should independently be placed under the custodianship of the respective churches of the different denominations in the various areas and the salaries and wages of the preachers and employees are also to be met for the time being by their respective churches and denominations. . . . It was also proposed and resolved to ask the Association's inauguration conference of the Association's Peking headquarters now being formed to address a petition to the military and political authorities in North China suggesting the turning over of church properties not being immediately utilized by the Japanese Army to the respective churches concerned and not to transfer them to any other organization so that church activities will not be unnecessarily handicapped. . . . All contributions and collections received at the meetings of thanks which are to be held simultaneously in the various circuit and municipality and branch associations are, it was also decided, to be turned into the general headquarters in Peking as the Association's inauguration expenses are expected to be heavy."

In the Provisional Constitution, the vigorous declarations of purpose and faith are thoroughly Christian, and contain no expression suspected of political import. They include the Apostles' Creed and acceptance of the Old and New Testaments as the Word of God and the supreme standard of faith and discipline. Bishop Z. T. Kaung (Chiang Ch'ang-ch'uan) of the Methodist Church is Chairman of the Executive Committee. Best known abroad as the Shanghai pastor who baptized Chiang Kai-shek, Bishop Kaung can be trusted to do his Christian duty and to keep faith with his nation. One leader wrote privately that despite many unhappy accompaniments of the present union, he believed there are values in it which ought not to be lost after the war. Although the tempo is slower, there are reports of a similar program for the churches of East and Central China.

Free China: the Working Situation

The minority of the Christian movement is scattered over an enormous range of country, from the Fukien coast to Tibet, from inner Mongolia to the borders of Burma. For the most part this is back country, intersected by numberless ranges of hills, without steam transport and served by few trucks and planes. The overloaded trucks and rare busses are nursed along on charcoal gas, alcohol made from sugar waste, cracked tung oil, camphor oil—anything but gasoline which is reserved for heavenly order. Since the invasion of Burma, the only satisfactory communication with the Western world has been

by radio. Even ideas, if they have amplitude, must be transferred from printed page to microfilm in order that the Calcutta plane may lift them over the jagged corner of the Roof of the World. Can any Western ecclesiastic imagine the task of Christian leadership in such a physical setting?

In the past eighteen months, there have been new devastations by Japanese thrusts in Chekiang, Kiangsi, Hunan, Hupeh and Yunnan, each of which brought fresh losses before its ultimate reverse. Honan and various districts of other provinces are in critical famine. There is over-all shortage of metals, coal, textiles, paper, gas and kerosene, medical supplies. Difficulties of transport mean acute regional deficiencies even in foodstuffs which may be abundant a few hundred miles away. In these conditions is maintained the double effort of war against a formidable enemy in occupation, and of "reconstructing" what never was constructed in the relatively undeveloped areas of China.

The Christian Church in its weak dispersion has had to contrive timely substitutes for the institutional mechanisms lost or suspended in the old centers of Shanghai, Tientsin-Peking, Hongkong-Canton, and other important cities. It has had to shoulder new tasks of wartime service for wounded soldiers, for refugees, for relief. Personnel has been altogether inadequate, and a handful of devoted Chinese have carried crushing loads of great complexity. Chinese and missionary workers alike have struggled through six full years of war, some of them in desperate strains and crises, some of them long separated from their families, all without normal opportunities for relaxation.

Now most of these difficulties, serious enough in all conscience, are buried in the disaster of inflation. The general level of prices in Chungking has reached 90 times the pre-war standard. Farmers and laborers, who comprise a large part of the population, have been able to adjust themselves fairly well in a wartime economy of barter and huge demand for manpower. As salaried groups, Christian workers of all types and the professional people who are often the choicest laymen of the churches, are pitifully weakened. Life is largely reduced to measures of food, and impairment of health is general. Local resources have been stretched remarkably, but they are far from reaching the geometric elasticity of prices. Directly and indirectly, through aid to hospitals and to students, relief enterprises have helped a good deal. Missions organizations have stepped up their salaries and grants, but they cannot begin to keep pace with needs.

Since 1941 the declared requirements of fiscal policy have held the exchange rate at 20 Chinese *yuan* for one American dollar (last month increased to 40 or to 30 for relief and certain mission categories), or about six times the prewar exchange.

Meanwhile prices in Chinese *yuan* are up 60-90 times or more, with most of the jump in the past two years. Thus far in 1943 an American dollar has bought, in terms of local products for simple Chinese living, from one-fifth down to one-tenth of what it bought just before the war. The situation is so acute that radical readjustments must be made, and no anticipations are of value. Many missionaries have sold furniture and bedding for food, and salaried Chinese came to their last reserves much earlier. Even if former salaries are tripled in American money, or multiplied by 20 or 30 in Chinese *yuan*, their purchasing power is still but a minor fraction of the original salary. The difference is borne by privation among Chinese and missionary workers, and by constriction of activities—partly covered until now by relief supplements to many enterprises.

Free China: Effort and Achievement

Against such a background of burden and hardship, the spirit and the accomplishment of the Christian enterprise are bright indeed. It is not possible to describe in detail the "normal" church work, or the schools and hospitals and relief undertakings, all of them extraordinarily needed and burdened. But here are samples of new developments. The overburdened workers in Free China have had to take responsibilities for orphaned missions, for visitation and services to Axis prisoners and internees. Complex institutional adjustments are illustrated in the one field of high education by the opening of a Yenching University unit in Chengtu, of the Soochow University Law School in Chungking, of Hangchow Christian College with Fukien Christian University at Shaowu, and of Soochow University with Lingnan at Pingshek.

The Christian Literature Society, the Association Press, the Canadian Mission Press, and the *Christian Farmer* (the remarkable bi-weekly which lost a big circulation early in the war, and has built up a new one of 40,000 in Free China), have fulfilled a long-held dream by forming the United Christian Publishers. There is a coordinated facing of the entire need for Christian literature of all types, and a comprehensive program for financing, printing and distribution. Considerable progress has been made in a special project for the translation of classics of the Christian heritage, largely utilizing scholars displaced from former tasks, both Roman Catholics and Protestants. The three Bible societies operate as a single organization.

Student evangelism has been notably successful, despite insufficient personnel and resources and certain adverse factors. A new development is the Students' Self-Dedication Movement, in which many scores have pledged themselves to Christian service as a vocation. A small but precious token of spiri-

tual depth and breadth is the act of the Student Division of the Y.M.C.A. in continuing to arrange through the World's Christian Student Federation, for a few Chinese students and a few Japanese students to observe simultaneously an annual day of prayer for international justice and peace.

To its ordinary work through Commissions on the Life and Work of the Church, Religious Education, Christian Education (general), Christian Medical Work and its long-time activity in the field of the Christian home and certain aspects of literature and rural work, the National Christian Council now adds a Commission on Christian Social Work to coordinate some of the multiple emergency services to relief and other causes that have fallen upon the staff. Far too much of these loads, and of others outside the National Christian Council, has been carried by Bishop W. Y. Chen, the General Secretary, who should long since have been released for full time duty in the Methodist Church. The devotion of Bishop Chen and his colleagues who share manifold responsibilities is above praise. Dr. F. H. Cressy has capably filled his post as the only experienced missionary secretary to give full time to the National Council throughout this critical stage. Some indication of how others value the Christian personnel is provided by the recent services of three missionaries: Dwight Edwards of the Y. M. C. A. as Field Director for United China Relief; Dr. Philips Greene of Yale-in-China as Director of China Operations for the American Red Cross; and George Fitch of the Y. M. C. A. as Director of the Chinese Industrial Cooperatives.

Public and governmental relations have been most cordial, partly because of the extraordinary wartime services of Christian organizations and individuals. Yet the acute financial and governmental strains of the period, the inevitable intensification of nationalism, and the vulnerable role of British and American Governments and interests in the past and during most of the war, are bound to create some problems for a movement which is imperfect in itself, committed to universal religion, and obviously related to British and American organization and personnel. The trend of the times in China is toward public education as contrasted with private education; and toward considerable prescription to private schools which are recognized. Local authorities, which administer or supervise elementary and secondary education, are in some provinces sharply narrowing the field for private schools. Financial pressures, public and private and mission, have in many localities raised acute questions of taxation and of the control, use or disposal of Christian property.

The abolition of extraterritoriality was expected by mission organizations to have little practical effect, since its privileges have long been essentially inoperative for missionaries. But the change seems to have

had considerable psychological result among the Chinese. It has inspired occasional boldness in attempts against mission properties. More significantly it has stimulated some Chinese Christians to new determination to maintain their own enterprise, administratively and financially. General Chiang attempted to strengthen the good possibilities of the abolition, and to guard against untoward manifestations, by declaring that missionaries are now more clearly than ever the comrades of the Chinese people in needed services. Although there is no occasion now for public action, it is worthy of note that Abbot Tai Hsu, the leading Buddhist, has collaborated with Moslem, Catholic and Protestant leaders in forming the cautiously named "Combined Association of Believers in Religion," with an eye to a joint stand on issues of religious freedom if and when that should be needed.

The Further Future

The strain of six years has been so great, and the problems and burdens of each day are so exacting, that Christians, like other Chinese, are not able to indulge so luxuriously as can Americans or Britishers in the duty and the fancy of "post-war planning." But the Chinese determination to "reconstruct" while resisting, and the necessarily provisional form of many of their present activities, require thinking ahead. Y. M. C. A. staff groups have done some excellent evaluation for their projected tasks in the

light of the world and the national setting. National Christian Council leaders tend to place emphasis on the development of strong city churches as the means of reaching educated and substantial lay folk, and on fostering in those churches a sense of responsibility for work in neighboring rural districts. There is a strong desire to use Chinese and missionary workers of special competence in service across denominational lines, on a basis of provincial or regional cooperation. Church unity is earnestly longed for by those who feel the need of combining all Protestants if their total is to make any real impression in the vast Chinese population, some seven to eight hundred times their present number of 600,000 communicants. But it is equally true that inertia, sectarianism of all kinds, and self-interest or group-interest on the part of many Chinese pastors and organizations and of many missions, neutralize or deny the desire for unity.

Christian faith has been a thousandfold justified and rewarded, both in spirit and in works, through the life of the Chinese Church in these war years. The devoted struggle of the past eighteen months is as significant as the achievements of endurance and mercy in the opening scenes of violence and displacement. We shall believe that God does not fear the coming of peace, and that He will sustain his children and his ministers for larger life and service in the years ahead.

William Paton—Christian Statesman

Through the sudden death of Dr. William Paton on August 21st, the Christian world movement has lost an irreplaceable leader. No other person was so intimately acquainted with every aspect of that movement in its whole sweep and range, in both its missionary and its ecumenical branches, and in every corner of the globe. To no one else did those charged with responsibility for its guidance turn with greater confidence for wisdom in its present decisions and vision for its future. A British colleague writes: "He was really the rock at the center of ecumenical work in Britain. His mature judgment and his massive influence were so decisive a factor that one can hardly imagine a committee meeting of importance without his presence." Much the same might be said of the dependence of world Protestantism upon his counsel.

Born in London in 1886, Paton attended Pembroke College, Oxford, where he formed an affection for his alma mater and a regard for English university education which were strong with him thereafter. After theological study at Westminster College, Cambridge, he gave the first years of his ministry as missionary secretary of the British Student Movement; thus there were opened to him lasting associations and channels of influence among the Christian student movements, principal training-schools of leadership for ecumenical

Christianity. From college days, his intention had been set on foreign missionary service and in 1919 he went out to India under the Y.M.C.A. From 1922 to 1926, he served the newly formed National Christian Council of India, Burma and Ceylon as its general secretary. Here his gifts of Christian statesmanship first found outstanding expression. He was discovered by Dr. John R. Mott and brought home as colleague of Dr. J. H. Oldham on the staff of the International Missionary Council just in time to share in the direction of the World Missionary Conference at Jerusalem in 1928. From that time until his death his major responsibilities were with the International Missionary Council, and as Dr. Oldham was drawn more and more into wider interests, he assumed a larger share of its direction including the editorship of the distinguished quarterly journal, *The International Review of Missions*. The discharge of these tasks took him on frequent journeys to almost every area of the world, and brought him the friendship and esteem of Christian leaders in almost every church. They found their climax in the Madras World Missionary Conference of 1938 of which he was the principal architect and guiding spirit. Planned a decade earlier amidst the confidences of secure peace, carried through by faith while the whole world teetered on the brink of catastrophe, that conference

was at once the most notable demonstration yet given of the universal reality of Christianity, probably the most important determiner of Christian strategy for the imminent years of trial, and an inspiring symbol of Christian hope for the future.

But Paton's abilities were too great to be confined within even the manifold interests of the Christian World Mission. As the new Ecumenical Movement began to take shape, his counsel was sought at every important step. He had an influential part in the Oxford and Edinburgh Conferences of 1937. When the World Council of Churches was finally projected, it was inevitable that he should be drafted as one of its General Secretaries, thus assuring in his person an intimate connection between the two major phases of the World Christian Movement, missionary and ecumenical. In all these matters he became the principal adviser and assistant of the Archbishop of Canterbury. Again, as the British Council of Churches came into being a year ago, it was obvious that his services were indispensable. As chairman of its Committee on Administration and Finance, he was at the heart of its development.

From the first hour of the present war, he discerned with uncommon objectivity both its ambiguous character and yet its profound spiritual import. It was his view that Christian leaders must declare its moral issues which threatened to separate churchmen of enemy countries while still maintaining ecumenical fellowship transcending all political divisions. This supremely difficult course he believed to be possible; any easier course, unworthy of Christians' fealty to truth. On several visits to the United States, he sought so to interpret it to those still under the illusions of a specious isolation. But his thoughts were already focussed upon the problems of rebuilding. Under an irresistible inner compulsion he turned aside to write a book for which he felt himself incompetent—*The Church and the New Order*, the first comprehensive attempt to survey the major issues of the coming peace from a Christian perspective and still one of the best treatises in this field.

It was a major thesis of his book that there could be scant hope of enduring peace save as it was centered in deepening collaboration among the English-speaking nations. To furthering that end, he devoted every energy which could be spared from prior obligations. In letters to American friends, he reiterated over and over again that, beyond the demands of his numberless church responsibilities, he intended to give his major attention to Anglo-American understanding and that he refused to be estopped by the obstacles to which he was fully alive. His last effort in that direction was the declaration, *A Christian Basis for Reconstruction*, the response of fifteen British church leaders to the "Six Pillars of Peace," for whose preparation he was responsible and of which he was a principal author.

Within that larger concern, he cherished a special interest in *Christianity and Crisis*. Probably the last additional task which he cheerfully added to an already overburdened desk was the promise to write a "London Letter" periodically for this journal.

Thus, one after another, new responsibilities were proposed to one already carrying more than one man's burdens because no one else could so competently dis-

charge them, and gladly assumed by him because clearly some one must undertake them. They were accomplished with a despatch which confounded his associates and which was possible largely through complete absence of personal concern. But their weight, added to the rigors of war-time existence in Britain, gradually wore down a naturally robust physique. He rallied from an emergency operation while on holiday, but an earlier severe illness had undermined reserve strength and brought on a premature end at the age of 56.

William Paton epitomized in himself much of the best of the Universal Church to whose realization his life was devoted. An Englishman at the core of his being, he appreciated as it is given to a few patriots to do both the strength and weaknesses of his national heritage, and he demonstrated that citizenship in the World Community is reserved for those who bring to it an intelligent and critical particular citizenship. Among churchmen uniquely trusted by officials of government, he was sympathetically alive to the dilemmas of conscientious statesmanship while equally alert to their repercussions upon the destinies of mankind. Utterly without selfish ambition, he was impatient only of that egoism which so subtly vitiates the highest service, not least among Christians. To many, his confidence in them was an empowering resource. In remarkable degree, he exemplified the grace which "is very patient, very kind, knows no jealousy, gives itself no airs, is never glad when others go wrong, is gladdened by goodness, is always eager to believe the best, always hopeful, always patient." Speaking reticently and always modestly about the deepest personal realities, it became clear to those privileged to know him intimately that all that he accomplished was anchored in unshakable trust in "the Incarnate Word of God, Jesus Christ, and the body in which that Word still speaks."

H.P.V.D.

Education in the Army

Our recent editorial on the educational and religious barrenness of our army compared with the British has elicited a great deal of correspondence. One soldier writes us: "What you say about the army being held together purely by military discipline is perfectly true. . . . It seems somewhat beyond the comprehension of our military leaders that the highest war aims which the Articles of War are able to inspire in a conscript army is the wish to escape them, i.e., return home. The average American soldier does not see the relationship between the meaning of his life and the meaning of this war."

Another correspondent reports to us about the special lectures which were arranged by the Special Services Division of the army and given by eminent men. He writes: "After ten months of army lecturing we were told that the War Department had decided to discontinue the lectures and that the Special Service branch would concentrate on entertainment."

The director of a USO club in the west reports on a forum which he had begun on his own initiative and which is attended weekly by about a hundred men.

The World Church: News and Notes

Kremlin Recognizes Orthodox Church

On September 4th, the Soviet Government issued a formal announcement indicating a new orientation toward the Russian Orthodox Church. This may prove to be the most important news concerning the status of religion in Russia in many years. Acting Patriarch Sergius, Metropolitan of Moscow, who has spent the past two years in "semi-exile" in the Tartar Republic, returned to Moscow on a special train and was received, together with the Metropolitan of Leningrad and the Primate of the Ukrainian Church, by Premier Stalin and Foreign Commissar Molotoff. The three Metropolitans reported the proposal to elect a permanent Patriarch of all Russia and to reestablish a Holy Synod of Bishops, supreme executive council of the Russian Orthodox Church. According to the Government's official statement, "Comrade Stalin expressed his sympathy with this decision and said the Government would not hinder this in any way." The press reports from Moscow interpret this as meaning that the Church will henceforth receive full facilities to carry on its work. The Soviet spokesman stressed the provisions in the Russian Constitution concerning freedom of religious worship, and there is no mention of change in the provisions of the Constitution which permit anti-religious propaganda but restrict the exercise of religious freedom to the practice of worship. Nevertheless, the announcement is understood to formalize a definite rapprochement between Government and Church. The last meeting of the Orthodox Synod was held in 1925.

The Associated Press report of September 12 in the New York *Herald Tribune* states that "the Metropolitan Sergei of Moscow formally assumed the post of Patriarch of All Russia today in a ceremony at the Moscow Cathedral carried out with the ancient rites and traditions of the Russian Orthodox Church.

"Sergei, who has been acting head of the church, was elected patriarch last Thursday by a church congress held with the sanction of the Soviet Government.

"Members of the congress, headed by the Metropolitan Nikolai of Kiev and the Metropolitan Alexei of Leningrad, received Sergei at the cathedral, divested him of the black monk's robe and clad him in the rich, golden vestments of patriarch after reading aloud notice of his election."

Christian Mission on World Order

Representing a united approach of Protestant churches to the Christian responsibility for a just and durable peace, 93 cities in 39 states and the District of Columbia, will join in a nationwide mission "to stimulate local study and action and development now of a body of public opinion to assure full American participation with other nations in establishing and maintaining world order."

The missions "will call the Church to a scrutiny of its own program and practices as they relate to issues involved in a Christian world order, bring to general knowledge the studies of world order by Christian groups throughout the world, stimulate every church

and community to inaugurate an effective program of study and action on these issues. . . ."

The cooperating agencies are the Federal Council of Churches, the Foreign Missions Conference of North America, the Home Missions Council of North America, International Council of Religious Education, Missionary Education Movement and the United Council of Church Women.

Dr. Walter W. Van Kirk, secretary of the Committee to Study the Bases of a Just and Durable Peace instituted by the Federal Council, is the director of the Christian Mission. The associate director is Paul G. Macy, acting secretary of the Commission and executive secretary of the Friends of the World Council of Churches.

Chinese Americans Ask Fair Play for Nisei

The 1943 Lake Tahoe (Calif.) Chinese Christian Youth Conference unanimously passed a resolution at its plenary session opposing expressions of racial hatred and discriminations affecting loyal Japanese Americans.

The resolution declares:

"WHEREAS the war with Japan has promulgated well organized propaganda of racial hatred and discrimination affecting loyal American citizens of Japanese ancestry, and

"WHEREAS such propaganda as 'No Japs in California' which is gaining prevalence in the State is against all principles of fair play and harmful to a true democracy;

"THEREFORE, be it resolved that we, the Chinese youth of the Lake Tahoe Christian Conference, in consonance with the sentiment of Mme. Chiang Kai-shek as expressed in her speech 'No Hatred Toward the Japanese People,' condemn such activities to be un-American, undemocratic and un-Christian."

The resolution also supported the efforts of the Committee on American Principles and Fair Play, of which Robert Gordon Sproul of the University of California is the honorary chairman, and also urged that local committees be set up throughout the Pacific coast to "counteract this propaganda of racial prejudice and unconstitutional discrimination to the end that foundations for a just and durable peace may be laid."

A Message to Indian Christians

The following message has been sent to the National Christian Council of India by the British Council of Churches, together with a covering letter from its President, the Archbishop of Canterbury:

"We, the members of the British Council of Churches, greet our fellow Christians in India. We rejoice with you in the common fellowship in Christ Jesus which unites us to one another and to all Christians throughout the world.

"We are deeply distressed by the long-continued political deadlock and the deterioration of relations between our peoples. Among us, as with you, this creates a sense of frustration. We realize that, behind and

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beneath the political difficulties, there are a soreness and alienation deeply rooted in history, whose ultimate causes are moral and spiritual. We admit the share in these, for which, in spite of the devoted service of many, the British people as a whole must accept responsibility. But, none the less, we are convinced that the British Government and people are sincere in the offer made a year ago that a constitution carrying with it complete self-government shall be devised by Indians themselves, and that, even if India should wish to separate herself from the British Commonwealth of Nations, no obstacles would be put in her path, much as we should regret such an end to the long association of our peoples. We assure you that we and our countrymen regard ourselves as wholly committed by this offer.

"Concerned as we are to see the political deadlock ended, we have a still deeper concern. In face of deep-seated alienation and mistrust, Christians have a message and a mission.

"The will of God is for reconciliation; and you and we are charged with this ministry. We shall ourselves do all that we can to increase understanding in Great Britain of Indian needs and aspirations.

"We beg that you in India will try, as we shall, to overcome the mistrust that separates our peoples. Along-

side one another in Christian fellowship let us face these testing times undaunted, strong not in any strength of our own but in that power which Christ our Lord himself bestows."

"Peace Now" Movement

A "Peace Now" movement has been organized under the chairmanship of Dr. George Hartman of Teachers College, a well known pacifist. The movement is seeking a budget of over a \$100,000. "Nothing is so important," declares a public statement of the organization, "as the prompt ending of the war by negotiation. . . . An informal poll indicates that one-third of the nation is favorably disposed toward a negotiated peace. Let us work to make it one-half in the coming months." The organization is vague in regard to the details of the peace to be negotiated. It is content to propose a peace "upon the basis of mutual adjustments for the welfare of humanity."

Dr. Temple On Sexual Laxity

The Archbishop of Canterbury called British morale "magnificent" in endurance, mutual helpfulness and constancy, but said there was "really an alarming collapse in respect of honesty and sexual morality."

"Sexual sin is not the only sort of sin," he told a meeting of men. "The supreme sin and fountainhead of all others is pride, not lust.

"But if we let this function be used for our pleasure and amusement, we are spoiling one of the most splendid things in the world."

He asserted that Britons were united in a determination to win the war, "but people are not conscious of injuring the war effort by dishonesty or by sexual indulgence," and added that the only cure was "a return to first principles."

Ministry to Camp Communities

The first placements in a nation-wide plan for the use of outstanding ministers on released time, for their churches to serve under interdenominational auspices in camp communities has been announced by Rev. Harlan M. Frost, executive secretary of the Christian Commission for Camp and Defense Communities.

Under the plan, churches are invited by the Commission to release their ministers for a period of one or two months to serve in camp communities on invitation from a council of churches, ministers association, or other inter-church committee.

In the community, the visiting minister will work with the total group of participating churches in developing a cooperative program of service to men and women in uniform, as well as programs in the individual churches. He will also help in establishing good relations between the churches and the military authorities.

Author in This Issue

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